

the traders, that his Indian pupils never received a mouthful of the large droves of hogs donated annually by the good farmers of Ohio; that he made plenty of money for himself but made no success in proselyting the Indians. Previous to 1830 there was a certain amount kept up of the faith that was taught Po-ka-gon's ancestors in years gone by, by some "black gown" who used to reside on the St. Joseph's River—probably by Father Allouez, who died at this mission, 1689. To show their attachment to that faith the Chippewas, Ottawas and Pottawatomies, believing they would some day have their children educated, granted through their treaty, 1819, to the rector of St. Anne's church and to the corporation of the College of Detroit, six sections of land in Michigan, to be used or sold as such rector or corporation may deem expedient. Father Stephen Badin, the first priest ordained in the United States, was sent by the Bishop of Detroit to become the spiritual adviser of the Pottawatomies. He was afterwards assisted by Father Bouine, Madame Compoux, a wealthy French Sister from Detroit, then eighty years old, whose early life was spent among the Indians, came once more to take up her abode among them. She spoke the Ottawa and Pottawatomie fluently, and was Father Badin's interpreter. Father, afterwards Bishop Baraga, who had a mission on Grand River, Michigan, translated some prayer and hymn books into the Ottawa language, from which the Pottawatomies first drew their lessons of piety and devotion. Father DeSalle succeeded Father Badin, and he in turn was succeeded by Father Pettit. In 1838, the various band chiefs were made to believe that the Government commissioners were desirous of holding a council with them, but were surrounded by United States troops and informed that the time had come for their removal west of the

Mississippi River. Before this occurred a band of the tribe left for Canada; other bands that held small reservations in Michigan were allowed to remain. Father Pettit came out with the Indians and Michigan bands to Sugar Creek, Kansas. The Illinois and Wisconsin bands were likewise removed to Council Bluffs, along the Missouri River. Upon the arrival of the emigration to Sugar Creek, the good Franciscan Father Pettit bid farewell to his Pottawatomie flock, and confided them to the care of Father Christian Hoecken, a Jesuit. Father Hoecken soon had a mission established, with also a school for boys and a convent school for girls. It is said that slate was dug up from the side hill with which to teach the Indian children the first rudiments of figures. But then such was "life in the far West." This mission was not destined to last long at this place, as the Government, in 1846, by treaty, consolidated the Council Bluffs and the Sugar Creek bands by re-locating them together on another reservation on the Kansas River where, in 1848, the Jesuit Fathers again started the St. Mary's mission. Father Maurice Gailand, of beloved memory, who was expelled from his native Switzerland in 1847, was at this time appointed to the Pottawatomie mission. The mission school for boys and the school conducted by the Sisters of the Sacred Heart for girls continued, uninterruptedly, for a quarter of a century, and was the means of advancing the Indians rapidly in Christianity and civilization. Dr. Johnston Lykins also established a Baptist missionary school on lands permanently donated his denomination by the Pottawatomies, but the Baptist mission struggled along feebly, and finally failed for the want of patronage. It should not be forgotten that the Pottawatomies also manifested their generosity to the good Jesuit Fathers of St. Mary's mission by donating them half a section